

[From Poulson's American Daily Advertiser.]
CONVENTION OF PEOPLE OF COLOR.

About a column under the editorial head of the 'Daily Intelligencer' of the 1st instant, is occupied in denouncing, in qualified terms, the existence and character, both of the present and future bearing of said Convention, on the now unfortunate but otherwise peaceful condition of this country. The writer, like most men unacquainted with their subjects, and rather ambitious to excel in intemperate declamation, has dealt out to us a lecture on bloody motives, which have had an existence only in his own imagination, and with an apparent sincerity, he declares them to be the object which will occupy the deliberations of said Convention. This is rather unfriendly, but we are willing to abide the issue, provided he will adduce his proofs—which, as a matter of courtesy, we most heartily request.

'The Convention for bettering the condition of the Free People of Color,' held its first session in this city in the month of September, 1830. It has since held two meetings in the month of June, 1831 and 2, and proposes to hold its next session on the first Monday in next month. Publicity of its meeting have always been given through periodicals of extensive circulation—its business has always been transacted with open doors, and its proceedings published to the world.

The writer has betrayed considerable weakness in asserting that Conventions, conducted as these always have been, could endanger the peace and happiness of society. 1st. What scheme could be there concocted, that would not immediately be made public, through the medium of visitors? 2d. To use his own language, 'their increased intelligence would deter them from the practice of any act so monstrous, without a perfect safeguard. 3dly. If they possess an insurrectionary spirit, what better mode of detecting it? But why stop to discuss a fabrication, that by the first analytic touch, will be dissolved into a pusillanimous element, fit only of itself to feed the 'Maw-worm' of envy and malice, and to alarm the ignorant and unthinking, by representing to them that the moral and literary improvement of the People of Color will bring down upon them the elements of destruction. No reflecting man could be induced to believe it. No people accustomed to view causes and their effects, could believe that such inductive sophistry was other than the effluvia from the hot bed of prejudice and hatred.

The original object of the Convention will be vigilantly pursued, viz:—To elevate the character and condition of the Free People of Color. To complete the promotion of said object, it has always appealed to the good, the great, and wise, to support them in an undertaking that must naturally redound to the peace, happiness and prosperity of the American People.

The Convention has never meddled with the abstract question of slavery, although they deny the inherent right of man to hold property in man.

They likewise differ from a large portion of the American people on the scheme of African Colonization; they prefer, to adopt the language of the paragraph, that is, 'rather to endure the ills they have, than fly to others they know not of.' If the system of colonizing our people on the coast of Africa, is a scheme that promises so much towards evangelizing that benighted country, and the redemption of our people from a vassalage that ought to make the savage weep, it is certainly worthy of an investigation. No liberal mind could fault us for rejecting it, because the operation seems to us to promise destruction, while its theory promises blessings.

It is a 'philosophical axiom,' that it is necessary to feel acutely in order that we may judge correctly. Certainly our opponents will not deny us the advantage in this sense. Let any man suppose himself the workmanship of an 'almighty' hand, endowed by nature with all the qualifications that ennoble the creature, whose conduct and character has been such as to render him an ornament of creation, and an object of favor to the God who gave him existence—and then let him suppose that he is deprived of terrestrial happiness without having committed crime—that he must be transported from a land of science and civilization, to an uncultivated region to share savage barbarity and heathen darkness—only because his complexion is a little more sable than a majority of his countrymen—will not his soul rise up with its majestic power and reject it.

We respectfully ask colonizationists to draw their conclusions from such premises, and give us the result of their inquiries.

He says, 'that subjects will be there broached whose agitation sounds the tocsin of an eternal civil war.' This is truly ridiculous, as it brings contempt on some of the best citizens of our country, and if true would subject them to the crime of being accessories to such a plot.

The convention has never been a secret depot for insurrectionary plots, it has been visited almost every day by men who rank among the first for usefulness in our country. Men who for literary worth, and unbounded benevolence, are fit to be compared with the greatest of this or any past age—men whose names will live as long, and shine with as brilliant lustre on posterity, as those of a FRANKLIN, a HOWARD, or a BENEZER; and are these men to be guilty of quietly looking on the bloody manufacture? Are not these sentinels of public safety? besides at almost every hour of the sittings of the convention there have been more or less white persons present unknown to its members. Among the list of visitors, we shall take the liberty to name the Rev. R. R. Gurley, Secy A. C. Society, Mr. Breckenridge, of Kentucky, and the Rev. James Patterson of this city—the first and last of these gentlemen addressed the convention, and were treated kindly—and are those to be ranked with those plot-makers who would destroy the happiness of society? many others no less distinguished, and who we are proud to rank our best friends, might be mentioned; and who are as noble safe guards of peace as ever trod the soil. But since anti-colonization, fanaticism and heresy have become synonymous, it is unnecessary to mention their names.

The concluding question arises, what would our enemies have us to do? They pour forth their indignation at our ignorance, immorality,

and degradation, if we attempt to become enlightened, moral, and respectable, they scoff and persecute us, by sounding the alarm of insurrection, bloodshed, murder, and all those horrors, that are fit only to be committed by the savage, rather than the civilized. Therefore we will say to them, we cannot serve you—you are neither God nor Mammon, for nothing will satisfy you. We will pursue, with the assistance of Providence, an onward, upright course, believing it to be the best adapted to promote the object of our creation, and which will secure us both temporal and spiritual happiness; and we will solicit the aid of our friends in the discharge of every duty that is consistent with our relation to God and our duty to man.

The People of Color have taken a review of their situation, and plainly beheld the cloud that hangs suspended over them, but they are unwilling to believe that it will dispel as their moral vision begins to penetrate the regions of human greatness—their hope is in the advancement of science, morality, and religion.

They desire no such relief from thralldom, as was practised by the heathen nations of antiquity—they do not desire to raise up a Hannibal, a Scipio, an Alexander, or a Bonaparte, or any modern warrior, that should drag them through a sea of blood, into a precarious liberty, scarcely worth enjoying—they desire to have no such kings of murder, rapine, and blood—they rejoice that they live in other times, in an age of light, where that beautiful passage of scripture is fast fulfilling, 'when the swords shall be turned into ploughshares, and that people and nations shall learn war no more.'

The object of the convention, as will be seen by its publications, is to instil the doctrine, that the only true method of acquiring liberty is by 'moral suasion' alone. To accomplish this we have recommended the total abandonment of immoral conduct, a strict attention to the advancement of education, and an honest, upright walk in life. Finally, believing that these would remove the burden of degradation from our characters, and render us a useful people, we therefore hope for its success, and that wherever the tree of science may spread its branches our people will be found gathering its delicious fruits, until their moral light open to them the enjoyments and blessings due to all mankind.

It is with reluctance I have ventured to correct the unjust accusation against the convention, but however feeble, I trust it shall never want for an advocate.

A MEMBER OF THE CONVENTION.

LIGHT IN THE WEST!

TALLMADGE, (Ohio) April 10th, 1833.

On this day we were favored with a lecture delivered by Rev. Charles W. Denison, on the subject of the enslaved and oppressed Africans. The meeting was held at the Meeting House at the centre, was opened by an appropriate prayer by Rev. Mr. Baldwin, and closed by a prayer by Rev. J. Keys. After an eloquent and animated address, a number of respectable inhabitants of the town proceeded to form an Anti-Slavery Society, of which the following is an extract of the Preamble, and one or two of the most essential articles of the Constitution.

PREAMBLE.

Whereas we believe that slavery is contrary to the precepts of Christianity, dangerous to the liberties of the country, and ought immediately to be abolished; and whereas, we believe that the citizens of Ohio not only have a right to protest against it, but are under the highest obligation to seek its removal by moral influence; and as we believe that the free people of color are unjustly oppressed, and stand in need of our sympathy and benevolent co-operation; therefore, recognizing the inspired declaration, that 'God hath made of one blood all nations to dwell on all the earth,' and in obedience to our Saviour's golden rule, 'all things whatsoever ye would have men do to you, do ye even so to them,' we agree to form ourselves into a Society, and be governed by the following

CONSTITUTION.

ARTICLE 1. This Society shall be called the Tallmadge Anti-Slavery Society.

ART. 2. The object of this Society shall be to endeavor by all means sanctioned by law, humanity, and religion, to effect the abolition of slavery in the United States, to improve the character and condition of the free people of color, to inform and correct public opinion in respect to their situation and rights, and obtain for them equal civil and political rights and privileges with the whites.

The Constitution was signed by thirty-two inhabitants of Tallmadge, friends to the equal rights of man, and also friends to the oppressed Africans.—Observer & Telegraph.

[From the New-England Galaxy.]

HOUSE OF REFORMATION FOR JUVENILE DELINQUENTS.

MR. EDITOR.—In reading the reports of the Prison Discipline Society I found the following expression used in mentioning the inmates of the Leverett street jail in Boston: 'The old men and black boys.' From this expression one might infer that there were no white boys in that jail. If there are no white boys there, it is owing I presume, to their being sent to the House of Reformation in South Boston.

I was informed by a visitor to the House of Reformation that no black boys were to be seen there, and if I mistake not, there was none when I visited the place some years ago.

I shall be much obliged, Sir, if you or any of your correspondents will inform me why this distinction is made between boys of two different colors. It is admitted that white boys are likely to become depraved, if kept in the Leverett street jail. Are the morals of black boys less likely to suffer contamination in that place, or are their morals less deserving the attention of the community? If we do not think these unfortunate descendants of an oppressed race worthy of any regard on their own account; if we do consider them as not being members of the human family, and therefore unworthy of our sympathy, still the general interests of society require that their moral condition should be improved.

I confess, sir, that I am shocked to find that young colored boys should be sent for punishment to a place where it would be thought ruinous to send white boys. It is a melancholy instance of the cruel prejudice and contempt with which the whites are too apt to regard the Africans.

All I wish now to ask, is, for what reason this distinction between boys of different colors is made? The law does not require it. Am I right in supposing that no one among the Mayor and Aldermen, the Directors of the House of Industry, those of the House of Reformation, and the Overseers of the Poor of Boston have ever thought it advisable to have a colored boy sent to the House of Reformation?

JUSTITIA.

MORE BARBARISM!

Georgia men-stealers have never been guilty of a more flagrant and heaven-daring transgression of the laws of humanity, than is disclosed in the following document. Andrew T. Judson and his malignant associates bid fair to eclipse the infamy of Nero and Benedict Arnold!! Their villany will open the eyes of the American people, and kindle a flame of indignation throughout the land. The following is a copy of a handbill sent us by a friend.

Who are now the Savages? The Indians, the Georgians, or the Persecutors of the noble minded Miss Prudence Crandall, of Canterbury, and her excellent pupil Miss Eliza Ann Hammond, of Providence? Will Andrew T. Judson, for himself and his Canterbury associates, answer the interrogation? Community and posterity will answer it for them.

Do they suppose that the letter of the law which they plead as authority for barbarism, would be the rule of judgment with men of sense, to exclude persons from other States in the Union, of good character, from the privileges of education in this State, and who are able to pay for those privileges? If so, the Civil Authority of Hartford may warn every Student from other States out of the city—fine them—and on their refusing to pay the fine or to leave the place, give each at the whipping post ten lashes upon the naked body, and remove them to whence they came. The President of each of our Colleges, and the Principals of every Boarding School in the State, can be fined for educating such persons—a doctrine so monstrous, that none but Fools and Knaves would attempt to enforce it.

The IMPERIAL ORDER of the Persecutors of Miss Eliza Ann Hammond, a pupil of Miss Prudence Crandall, aged 17 years, not charged with the color of fault, of the city of Providence, in the State of Rhode Island, is here given for the inspection of all good citizens.

To the Sheriff of the County of Windham, his Deputy, or either of the Constables of the Town of Canterbury, within said County, GREETING:—

By Authority of the STATE OF CONNECTICUT, You are hereby commanded to summon ELIZA ANN HAMMOND, of Providence, in the County of Providence, and State of Rhode Island, now residing in said town of Canterbury, to appear before George Middleton, Esq. Justice of the Peace for the County of Windham, residing in the town of Plainfield in said county of Windham, next adjoining the town of Canterbury, which is the Plaintiff in this case, (there being no Justice of the Peace in said town of Canterbury, which is also the present place of the Defendant, who abode, who can lawfully try this cause) at the dwelling house of Chauncy Bacon, in said town of Canterbury, on the second day of May, 1833, at one o'clock in the afternoon, then and there to answer unto the town of Canterbury in said County, a public corporation of said County, who now sees and prosecutes this action, by PETER MORSE, ROSWELL ALLEN, EDWEN SANGER, ASAHEL BACON, and ANDREW T. JUDSON, Select Men of said town of Canterbury, in an action brought on one certain Statute Law of this State, entitled 'An Act for the admission and settlement of inhabitants in Towns,' wherein, among other things it is enacted as follows: to wit, Section 7th. 'The Select Men of any town shall be, and they are hereby authorized, either by themselves, or by warrant from a Justice of the Peace in such town, directed to either Constable of such town, which warrant such Justice is hereby authorized to give, to warn any person not an inhabitant of this State, to depart such town, and the person so warned, shall forfeit and pay to the Treasurer of such town one dollar and sixty-seven cents per week, for every week he or she shall continue in such town, after warning given as aforesaid, and when such person who shall be convicted of the breach of this act, in refusing to depart on warning as aforesaid, hath no estate to satisfy the fine, such person shall be whipped on the naked body not exceeding ten stripes, unless he or she depart the town within ten days next after sentence is given and reside no more therein without leave of the Select Men,' and that in the 8th Section of the same act, among other things it is enacted as follows, viz: 'And the Select Men in the respective towns are hereby empowered to prosecute all breaches of this Act,' and now the said town of Canterbury, by their said Select Men, further allege, that on the 12th day of April, 1833, one ELIZA ANN HAMMOND, this defendant, who then was not, and never since hath been, and who is not now, an inhabitant of this State, but then was, ever since hath been, and now is, an inhabitant of the State of Rhode Island, come to reside in said town of Canterbury, and on the 13th of April, 1833, did by a warrant from Rufus Adams, Esq. then and ever since a Justice of the Peace for Windham County in said Canterbury, directed to either Constable of said Canterbury, the Select Men of said Canterbury did warn the said Eliza Ann Hammond, to depart the town of Canterbury aforesaid, and notwithstanding said warning duly and lawfully served upon the said Eliza Ann Hammond, on the said 13th day of April, 1833, she the said Eliza Ann, against the provision of said statute, and against the peace, did continue in said town of Canterbury from said 13th day of April, 1833, the full period of one week, to wit: including the 14th, 15th, 16th, 17th, 18th, 19th and 20th days of April, 1833, by means whereof the said Eliza Ann Hammond hath forfeited and become liable to pay to the Treasurer of Canterbury aforesaid, for the use of the town of Canterbury aforesaid, the sum of one dollar and sixty-seven cents, and a right of action hath accrued to the plaintiff to recover the same for the aforesaid, and the defendant hath never paid the same though often requested and demanded, and now to recover the said sum of \$167, and cost of suit, this action is brought. Hereof fail not, but of this writ with doings hereon, lawful service and return the same. Dated at Canterbury, the 22d day of April, 1833.

Signed, RUFUS ADAMS, Justice of the Peace.

A writ has been served upon Miss Crandall for receiving Miss Hammond as her pupil. We learn that this lady has just received six more pupils from New York city, and will probably have a full school. Shame to the Persecutors! Burning shame to the galling and noble Inflicters of stripes upon innocent and studious Females! Let them remember an old adage, and that a generous public

know to whom it should be applied. 'A whip for the horse, a bridle for the ass, and a rod for the fool's back.' COMMON SENSE.

NOTE.—The following illustrates the character of A. T. Judson: A few days since Miss Crandall stepped across the street, in company with another lady, to hand A. T. Judson a letter from Rev. Mr. May, proffering to the Town of Canterbury, security against the scholars of Miss C. becoming a town charge—when this gentleman, after receiving the letter, said to Miss C., 'Will you have a Negro to wait upon you home?' and then, calling to a low drunken fellow, said, 'Here, this fellow will wait upon you.'

It seems from the following paragraph, that the knavish persecutors of Miss Crandall are not content with reviving old blue laws, but are endeavoring to procure the passage of new ones to aid them in carrying into effect their ungodly designs. Let the reader notice particularly the allusion to the American Colonization Society!!

At a town meeting legally warned and held at Canterbury, on the 1st day of April, 1833, Asahel Bacon, Esq. Moderator.

Voted, That a petition in behalf of the town of Canterbury, to the next general assembly, be drawn up in suitable language, deprecating the evil consequences of bringing from either town, and other states, people of color for any purpose, and more especially for the purpose of disseminating the principles and doctrines opposed to the benevolent colonization system, praying said assembly to pass and enact such laws, as in their wisdom will prevent the evil; and that Andrew T. Judson, Wm. Lester, Chester Lyon, Rufus Adams, Solomon Payne, Andrew T. Harris, Asahel Bacon, Geo. S. White, Daniel Packer and Isaac Backus, be agents to do the same.

Voted, That said agents respectfully request the inhabitants of other towns to proffer similar petitions, for the same laudable object.

The foregoing is a true copy of Record:

Examined by

ANDREW T. JUDSON, Town Clerk.

We learn that several petitions have already been presented and referred, and that a bill is now before the Legislature of Connecticut, PROHIBITING SCHOOLS OTHER THAN DISTRICT SCHOOLS FOR PERSONS OF COLOR FROM ANY OTHER STATES!!! We shall see whether Colonizationists approve or condemn these measures. They have the power in their own hands in that State, and if the law is passed it will not be done without their consent. We shall watch them!

SLAVERY RECORD.

[For the Liberator.]

THE SLAVE TRADE AT RICHMOND.

Nothing is more mischievous than the idea so often promulgated, that the slave trade is abolished. In 1808, there was wonderful boasting over the extinction of slave kidnapping in Africa by the Americans and Britons: but the southern slave drivers made that deceitful noise only to blind the eyes of honest citizens and christians to the interior slave trade, which is indescribably more criminal.

The slave trade in all its unspeakable guiltiness is carried on between Baltimore, Richmond, and the southern States with equal regularity, as exchanges of cotton, flour, rice and sugar. 'Likely wenches' are as openly sold by the pound in the scales, as any other commodity. 'Gangs of negroes,' as they are usually called, are driven in chains from one state to another, or transported in vessels, with no other difference from the old African slave trade than the motley colored appearance of the people, their speaking the English language, their being native American citizens, the lesser size of the slaveholding vessel, the shorter duration of the voyage, and the ineffably more atrocious criminality of all the felons concerned in the piratical trade.

By the law of the land, it is the highest felony to kidnap a native of Africa on the borders of Liberia, and to land and sell him to Nero Lumpkin at Savannah; and by a similar law, it is honorable and innocent to steal an American free born citizen in Baltimore, and export him to Nashville, and sell him to slave driver Jackson; one is a 'gentleman dealing in slaves,' and the other wickedly elevated to the highest office in the United States—in other words, the sea pirate and the lesser criminal is sent to the penitentiary for life, or hanged for his foreign kidnapping—while the land pirate and the more audacious felon receives the highest national honor, and 25000 dollars per annum for his home man stealing! and this is what we falsely call American justice, freedom and philanthropy. Away with such lying and knavery and hypocrisy!

This subject has been brought to view in plain exhibition by the following article which was extracted from the New-York American of April 30. It is high time that all the periodical presses should speak out boldly upon this nefarious traffic: but it will be a matter of comparatively trifling importance, how strongly the slave driving system is reprobated, until two practical principles are adopted and extensively put into actual operation.

Slave drivers must not be acknowledged as Christians. The whole horde of men-stealers must be excluded at once from the christian churches. Call the slaveholder by what gospel name you please, his profession of religion is insulting hypocrisy. He may be a R. R. Prelate of the Episcopal Church, or a Methodist Bishop, or a Presbyterian or Baptist D. D. or a Roman Priest, Elder, Deacon, Class-Leader, or a Jesuit, or any thing else, S. T. P. L. L. D. President or Professor of a college; he may be the exact copy of John Bunyan's Talkative; it is all a merely deceptive vizard—for his religion and christianity are insufficient to actuate his obedience to the eighth commandment—'thou shalt not steal'—for he is a man-thief, a 'sinner of the first rank,' and guilty of the highest kind of theft; who is condemned to death by the law of Moses, and unless he repents, with all other workers of iniquity, will 'have his part in the lake which burneth with fire and brimstone.' No man stealer can enter the kingdom of heaven. He would not be permitted to carry on

the slave trade there. 'Mark you!' as the men-stealers' agent Danforth says. Kidnapers to Collier, Woolfolk, and other 'gentlemen dealing in slaves,' for unceasing stripes and misery, until they die; if they were in heaven and possessed the power, would also steal the angels and glorified saints to sell them to the devil, upon the same principles, and with equally justifiable pretenses. No! No! as one eye-billy the Methodist preacher used to say, they will not be admitted into heaven with a gang of slaves tied to their backs; and therefore such audacious felons ought not to be acknowledged as members of the church.

No slaveholder ought to hold any public office.—Every man-stealer who takes the oath of office in the United States commits perjury and corrupt perjury; and during the whole period of his continuance in office, he is tainted with the guilt of habitual false swearing, attached unto him. Every citizen who votes for a slaveholder for any public office, votes for the U. S. government is chargeable with commission of perjury; and while the great rates, are admitted to offices of honor and emolument, all attempts to crush the monster of slavery will be utterly unavailing.

If we would destroy the slave trade in Richmond, Baltimore, Washington, &c. throughout the southern States, we must once discard 'the wild and guilty fiction' that human beings are property. According to the following advertisement, free born Americans, without crime, are incarcerated in a jail for the reception of negroes! This is publicly avowed that in the United States in Richmond the capital of Virginia, a jailer owns a jail expressly for the safe keeping of any persons of color who may be brought unto him and sold. Look at this in print!

A 'gentleman dealing in slaves'—what fine title for an American citizen kidnapper! meets a free colored young woman near Richmond; seizes the human being, carries her to Collier's jail on Shockoe hill, violates her, sells the 'likely wench' to the jailer—probably the same night she is sent off with a gang to North Carolina by land, or to Georgia by water. This kidnapping of young free colored persons is a daily practice; and the same jailers have persons in connection with them, whose sole employment it is to admit defenceless and unwary when it can be done with impunity. The kidnappers and the jailers divide the price of blood.

But we will detain you no longer from the remarks of the N. Y. American, and the advertisement of Lewis A. Collier, who continues in the slave trade at Richmond. We only recommending this article to the editors of the Boston Recorder, and all his brother dough faced editorial whitewashers of the born black slavery.

'THE SLAVE TRADE AT RICHMOND.' It happens not an uncommon thing for the Richmond Enquirer to publish such advertisements as that which follows, and which is taken, as will be seen by the date, from a recent number of that paper. It is so gross, however, that our eye has not before been caught by any such; nor even now, but for the words at the end of this paragraph, which form the point of our advertisement, would it probably have attracted attention. But when all parties and all right thinking individuals in this country, and the law of the land, agree in considering the foreign slave trade as felony of the worst sort, it does startle one not a little, to find, in the capital of Virginia a man thus advertising himself as a slave trader, and less objectionable to the principle, and ostentatiously setting forth to 'gentlemen' the facilities, the accommodation, and the comfort of the 'jail attached' constituting a part of the comfort with which he can carry on his nefarious traffic. Surely, public sentiment, and the civilized community as Richmond, must be shocked by such an open display of the evil which it is so very, and which even those who profit by it are so ready to be unfit, most unfit to be tolerated in the midst of a free and christian community.

NOTICE.—This is to inform my former associates and the public generally, that I yet continue in the Slave Trade at Richmond, Virginia; and will at all times give a fair and market price for young negroes. I live on Shockoe Hill, near the Prison, where application is desired to be made. Persons of this State, Maryland or North Carolina wishing to send lots of Negroes, are particularly requested to send their wishes to me by mail at this place; and persons living near Richmond, having no other mode of sale, will please inform me of the same, which will be immediately attended to. Persons wishing to purchase lots of Negroes are requested to give me a call, and keep constantly on hand at this place a great variety of slaves, and have at this time the use of one hundred and fifty young negroes, consisting of boys, young men and girls; among which are several very valuable house servants of both sexes, and I will sell at a small advance on cost, in lots to suit purchasers. Persons from the southern states wishing to purchase choice lot of slaves, will do well to call on me; and I shall be able to furnish them at any time; and persons in the south or elsewhere, who may wish to communicate on this subject are respectfully requested to forward their letters to me at Richmond, and will be daily attended to. I have comfortable rooms, and a jail attached for the reception of Negroes; and persons coming to this place to sell slaves can be accommodated, and every attention necessary will be given to them well attended to; and when it may be desired the reception of the company of gentlemen, desiring slaves, will be conveniently and suitably for the purpose. My situation is very healthy and comfortable. LEWIS A. COLLIER.

April 19.

A HARD CASE.—Some time since, towards the close of the last winter, or the beginning of spring, a gentleman of this country drove of horses to the eastern shore, and used in such cases, several hands were employed to assist in driving. One of these free colored men, well known in this vicinity, named Noah Ratiff, went to the more, and as soon as the drove was dispersed, he procured a free pass from his employer, and started homeward. He reached the town, Maryland, on his way, and here he was arrested and thrown into jail as a runaway slave! He has been informed, since the 1st of March, and we are informed, by the Irons! Papers have been forwarded to the erstown to prove that he is a free man, we suppose, as soon as they are received, he will be liberated. It is certainly a cruel proceeding. He is a free man, has committed

LITERARY.

[For the Liberator.]
LINES.

BY A VICTIM OF PERSECUTION.

The vernal sun approaches,
The wintry blasts are blown,
And nature doffs her weeds of woe,
No longer doom'd to mourn.

The snow now leaves the hillocks,
The tender green appears;
The Doves are wooing in the brook,
But mope the grief of years.

An arrow, sharp and barbed,
Still rankles in my breast,
The winds are hush'd—the waves are still,
Save me, all Nature rests.

My sphere was once the mountains,
My pastures rich and fair;
But now, within this narrow nook,
Condemn'd to want and care.

And as I crop the scanty blade,
All moisten'd with my tears,
The savage cry of horn and hound
Still rings within my ears.

Is there no peace for virtue?
Has innocence no claims?
Shall vice and folly only rest,
Whilst man, the tyrant, reigns?

Again resume your sceptre,
Winter, eternal howl,
Your keenest blast's a shelter,
Against persecution's frowl.

Washington City, March 1, 1833.

BRING FLOWERS.

BY MRS. HEMANS.

Bring flowers, young flowers, for the festal board,
To wreath the cup ere the wine is pour'd;
Bring flowers! they are springing in wood and vale,
Their breath floats out on the southern gale,
And the touch of the sunbeam hath waked the rose,
To deck the hall where the bright wine flows.

Bring flowers to strew in the conqueror's path—
He hath shaken thrones with his stormy wrath!
He comes with the spoils of nations back,
The vines lie crush'd in his chariot's track,
The turf looks red where he won the day—
Bring flowers to die in the conqueror's way!

Bring flowers to the captive's lonely cell,
They have tales of the joyous woods to tell;
Of the free blue streams, and the glowing sky,
And the bright world shut from his languid eye;
They will bear him a thought of the sunny hours,
And a dream of his youth—bring him flowers, wild flowers!

Bring flowers, fresh flowers, for the bride to wear!
They were born to blush in her shining hair.
She is leaving the home of her childhood's mirth,
She hath bid farewell to her father's hearth,
Her place is now by another's side—
Bring flowers for the locks of the fair young bride!

Bring flowers, pale flowers, o'er the bier to shed,
A crown for the brow of the easy dead!
For this through its leaves hath the white-rose burst,
For this in the woods was the violet nursed,
Though they smile in vain for what once was ours,
They are love's last gift—bring ye flowers, pale flowers!

Bring flowers to the shrine where we kneel in prayer,
They are nature's offering, their place is there!
They speak of hope to the fainting heart,
With a voice of promise they come and part,
They sleep in dust through the wintry hours,
They break forth in glory—bring flowers, bright flowers!

SERENADE.

The mist is on the mountain,
The dew is on the flower;
The shadow on the fountain
Now deeper down doth lower;
The foliage, though dark its dress,
Assumes a darker hue;
For day, with all its loveliness,
Is fading from my view.

The stars that are in heaven strown,
Bright beaming from above,
Like angels' eyes, are looking down,
In gentleness and love;
The moon is brightly smiling on
Our favorite bower and me;
And must I linger here alone,
My lady-love, for thee?

Our trusted hour long since hath rung,
From every neighboring tower;
The nightingale her hymn hath sung,
To hail the twilight hour;
Then what can stay my lady-love?
Why tarries she so late?
'Tis past her time—the turtle dove
Is nestled with her mate.

A step is on the yielding grass,
Light as the morning dew!
And ah! the flowers, as she doth pass,
Rise brighter to the view;
'Tis she herself who treads the grove,
With fleetest foot to me;
My lady-love! my lady-love!
My blessing rest on thee!

THE FARMER.

Sweet is the farmer's sleep!
Sweet, if by toil he earn his bread;
He knows not half the cares and dread
Which agitates the weak man's mind,
And makes him watch and weep;
But casting sorrow to the wind,
Sweet is the farmer's sleep!

Refreshing are his dreams,
No tantalizing scenes of wealth
Mock him, possessed of ease and health,
He fears not murderers, storms, nor fire,
The weak man's mighty themes;
But innocence and peace inspire
His light and pleasant dreams.

And when the cheerful morn
The watchful cock proclaims aloud,
Light by his slumbers as a cloud,
Reflected by a noon-day sun,
On wings of light is borne;
No head ache veils in mantle dun,
The farmer's happy morn.

Oh, bless my sweet repose!
When toil invites my limbs to rest,
May no false horrors harm my breast,
Breathe through my lips thy kindest dreams,
My willing eye-lids close,
And as the farmer seems,
Be such my sound repose.

MISCELLANEOUS.

THE LAWYER AND THE WILL.

Mr C. was a lawyer in the north of Scotland, possessed of talent, of the strictest integrity, rose to great influence not in one but two counties, acquired landed property, was a judicious improver, and must have left behind him very considerable wealth. On one occasion he was sent for by an old gentleman to make his will, who by an early industry, and rigid economy, or rather prudence, had accumulated a very handsome fortune. This old gentleman had a brother in London, whom every body supposed would be his heir, but his relative's temper was very peculiar, and his resolves, when once formed, as irreversible as fate itself. A misunderstanding or quarrel had arisen, and the testator, to use a common phrase, had secretly determined to 'cut his brother off with a shilling.' The man of business on learning this intention looked the very picture of amazement, and was of course still more confounded and surprised when directed to put himself down as heir. This injunction he declined to obey; talked of the London brother's family; of the suspicions that would attach to his own character, and the scandalous rumors that would be circulated against him; and, in short, made a liberal use of every dissuasive which an honest mind could dictate, or language convey. But it was all to no purpose; the testator pleaded in favor of his agent, while, *mirabile dictu*, the agent pleaded against himself, and among other things, was reminded by his employer that he was the only man he had met with during all his existence, who rejected rather than courted the smiles of fortune, and considered a very handsome estate unworthy of acceptance, where the purchase money was less than a pepper-corn rent. All this he bore calmly, and it was only towards the conclusion of the controversy, when asked whether he had not a nephew, a cousin, or a boy in the office, who might have no objection to 'a lump of land,' that he consented to substitute his own name, on finding the other so wilful and capricious. This point conceded, the deed was drawn, signed and executed, and handed over to the writer as custodian, as well as for the purpose of registration.

But with him it did not remain long. Having some acquaintance with a nobleman who resided in the neighborhood, he repaired to his seat, told him what had happened, begged he would take a note of the circumstance, and retain the will in his own possession, lest in an evil moment, he should deviate from the path of duty. The old gentleman only survived a few months, and his brother, so soon as the circumstance was revealed to him, paid an early or immediate visit to the north of Scotland. He was received by the agent, who accompanied him to the seat of his noble friend, and without divulging the secret farther, or making any merit of his own generosity, requested production of the deed of settlement that it might be read, and shown to the heir at law. All this was done, and it was only when the stranger remarked amidst the bitterness of his disappointment, that it was hardly worth while to bring him so far on so unpleasant an errand, that Mr C. placed the will in his hands, explained his feelings so far, and with the greatest coolness volunteered reconveyance. This was a sudden transition with a vengeance from disappointment to hope from competence to affluence, and it need hardly be added that the brother in the first instance looked unutterable things, scarcely believing the evidence of his senses, and required something very like entreaty, before he could be induced to study his own interest by allowing others to make an *auto da fe* of the caprices and prejudices of a defunct relation. An understanding ensued of the most gratifying nature; all parties were pleased; and the lawyer, in the long run, received a present amounting to several thousand pounds, in token of his disinterested and deserving conduct. The story, moreover, soon 'got wind.' His character rose to a high premium,—business waxed every day, and inspired right hand and left, such a degree of confidence, that he became the legal leader of two counties. And here ends our anecdote, unless we choose to add, that in repeating it to a blunt visitor, the man exclaimed, on the spur of the moment—'Lawyers o' that kind are thin sawn.'—*Dumfries Cour.*

Singular Phenomenon.—A friend has favored us with the following extract from a private journal kept during a voyage from this country to Madeira, and thence to Calcutta: 'About midnight we were roused from our berths and desired to repair on deck. We did so; and what a scene presented itself! Each one of us as we stepped upon deck, stood silent and amazed, appalled, yet delighted. We were floating upon a sea of fire! The wind was brisk and the waves high, but each wave kindled into a liquid and floating conflagration; it sparkled and glowed like molten iron, and as the crest of the waves broke and fell, it seemed like a shower of fire. The sky was pallid with clouds, and the night dark; yet in the reflected glare of the sea, the highest rope of our rigging was perceptible. We were awe-stricken. It seemed, in the silence and fearfulness of the moment, that we were careering in our lonely way upon an infernal ocean. As far as the eye could reach the sea presented the same glowing appearance; heaving and flashing, and throwing its deep red glare far up into the misty dark air. It was awful, yet most beautiful. My imagination can conceive nothing of equal grandeur, and my pen is far unequal to the task of its description. It was doubtless occasioned by the singular abundance of phosphoric animalcule. The water, when taken up in a bucket gradually lost its glow, and finally became dark. The sea retained its fiery aspect for several hours, during all which time our ship dashed through it, scattering the spray like sparkles of real fire. I understand that in this portion of the sea, and at this time of the year, mariners have often remarked the same singular appearance. At the time we saw it, we were in latitude 7 N. and longitude 17 W.'—*Philadelphia Intelligencer.*

The Sea Serpent has been seen again upon our coast—by Capt. Knight, of the brig Speed, at Portland, from Matanzas. Capt. K. is confident he saw one hundred feet of the monster.

Curious Law Suit.—A law suit of a very singular nature has just been decided before Assistant Justice Woodward. It appears that one of the Aldermen of our city, in a shop of a certain knight of the razor, in speaking of the manner in which candidates for office were, to use his own expression, *libelled* in the public prints, declared that he considered such publications did more good than harm to the party, and jocosely remarked, 'I would give five dollars a day to a smart clever fellow to write against me.' The suit above mentioned was brought by a person, who, being present, heard the reward offered, and who, on the trial, proved that he had written many severe philippics against the Alderman, the defendant in the suit, in one of our evening papers, and therefore he appealed to the law, demanding judgement for eight days labor, at \$5 per day, amounting to \$40. The trial occupied the whole day and until 9 o'clock in the evening, when the jury not exactly seeing the propriety of making a gentleman pay for words spoken in the precincts of a tensor, most probably in jest, brought in a verdict for the defendant. Whatever may be the general tendency of such writings, they did not stand the Alderman in much stead, for he lost his election.—*N. Y. Mercantile Advertiser.*

THE KING OF PRUSSIA AND THE MILLER.—There was near Potsdam, in the reign of Frederick the Great, a mill which interferred with the view from Sans Souci. Annoyed by the eye-sore of his favorite residence, the king sent to enquire the price for which the mill would be sold by the owner. 'For no price,' was the reply, of the sturdy Prussian; and in a moment of anger Frederick gave orders that the mill should be pulled down. 'The king may do this,' said the miller, quietly folding his arms, 'but there are laws in Prussia'; and forthwith he commenced proceeding against the monarch, the result of which was that the court sentenced Frederick to rebuild the mill, and to pay besides a large sum of money as a compensation for what he had done. The king was mortified, but had the magnanimity to say, addressing himself to his courtiers: 'I am glad to find that just and upright judges exist in my kingdom.' The above anecdote is well known to every reader of Persian history, but it is necessary to be related here as an introduction to what follows. About three years ago, the present head of an honest miller's family, (his name is Frank), who had in due course of time succeeded to the hereditary possession of his little estate, finding himself, after a long struggle with losses occasioned by that war, which brought ruin into many a house besides his own, involved in pecuniary difficulties that had become insurmountable, wrote to the present king of Prussia, reminding him of the refusal experienced by Frederick the Great at the hands of his ancestor, and stated that if his Majesty now entertained a similar desire, to obtain possession of the property, it would be very agreeable to him, in his present embarrassed circumstances, to sell the mill. The king wrote immediately to him, with his own hand the following reply: 'My dear neighbor, I cannot allow you to sell the mill, it must remain in your possession as long as one member of your family exists; for it belongs to the history of Prussia. I lament, however, to hear that you are in circumstances of embarrassment; and I therefore send you 6000 dollars (about £1000 sterling) to arrange your affairs, in the hope that this sum will be sufficient for that purpose.

Consider me always your
Affectionate neighbor,
FREDERICK WILLIAM.

Combustion of a Drunkard.—Died, in Volantown, Conn, on the 5th ult. Abigail, a colored woman, wife of John Brewster, aged 56. The circumstances of her death are worthy of serious notice. Her husband went from home that day about 1 o'clock, P. M. and left her alone, excepting a grand child, about two years old. When he returned, about sunset, he found her on the fire, dead, and nearly all her flesh and many of her bones literally and entirely consumed. The verdict of the jury of inquest, called on the occasion, was that she came to her death by intoxication. She had been for a long time intemperate; and it appears that, in the forenoon of the day of her death, she had procured from a neighboring grocer a quart of rum. When her husband left her, she had used, he says, but a small part of it; but on his return it was found she had drunk nearly the whole of it, and under its deadening influence had fallen from her chair, in a bended posture, into the fire, and was there consumed, apparently without sensibility sufficient to produce a struggle.—*Norwich Republican.*

Remarkable Stream.—At the bottom of a wood belonging to W. Turton, Esq. of Knowlton in Flintshire, is a mill of water which empties itself into the river Dee; and when a person strides across it, he is in the kingdom of England, the principality of Wales, in the provinces of Canterbury and York, and the dioceses of Chester, Litchfield and Coventry, in the counties of Flint and Salop, in two townships, and in the ground of Mr. Turton and his neighbor.

Extraordinary Affair.—The Vienna papers relate a story of a hypochondriac, who disgusted with life, sent a note to the public executioner requesting the latter to call upon him. He obeyed, and on entering the room of the hypochondriac, found him seated at a table, on which was placed a bag of gold, a pair of pistols, and a rope. The money, he was told, was for the purpose of recompensing him for a service he had to require of him—the pistols, to compel him to perform it, if he would not do it voluntarily—the service, was to hang the person who had sent for him—and the rope was to be employed for that purpose: besides which, a large nail was already drove into the ceiling, to which the hypochondriac wished to be suspended. At first the hangman, as may be supposed, was a little confused at this singular request; but recovering himself expressed his willingness to comply with what was desired of him, and set to work making preparations such as taking off his coat, &c. He next proceeded to pinion the arms of the insane man, which the latter willingly submitted to, knowing it a preliminary step to all execu-

tions. The executioner, however, no sooner had his arms well secured, than he alarmed the inmates of the house, and the hypochondriac was sent off to a Lunatic Asylum.—*N. Y. Enquirer.*

Misapplied Severity.—The following anecdote, says the *revisor*, (a popular French writer) is an undoubted fact, which I would wish all parents and instructors of youth to be well acquainted with. Monsieur—had retired into the country to devote himself, without interruption, to the education of an only son whom he idolized. This youth was one of extraordinary promise,—he possessed uncommon quickness of apprehension, a generous and humane disposition, and great energy of character; a single fault alone was to be remarked in him—he was extremely stubborn. One day he behaved with such inflexible and unreasoning obstinacy, that his father considered it his duty to employ violent measures to overcome it. He threatens him therefore: the boy (but ten years old) is unmoved. Two men with rods are sent for; this makes no impression on him; the father orders the men to seize the child, who began to scream out and resist; they are then told to whip him, they obey. Whilst this punishment is going on, the child suddenly turns pale, leaves off screaming, his tears cease; to his passionate struggle succeeds a mournful silence; an alarming stillness, an awful appearance. They view him with astonishment—question him—no answer. His vacant countenance displaying nothing but fright and indications of stupidity; a fearful change had taken place by which he had lost all his mental faculties never to recover them. He was an idiot!!

Singular Anecdote.—It is well known that the provinces of Shense and Shanse contain some of the most opulent men in China. The natives say, they have money heaped up like mountains. And the chief money lenders in Canton are from these provinces. During the last years of the late Emperor Kerking, a rich widow of the name of Chun, of the district of Ten-yuen foo, had a son, who went to all lengths in luxury and extravagance. Among other idle pursuits, he was a great chess-player. But chess, on a piece of board, or paper, as the Chinese have it, is a very meagre, though interesting game. Master Chun conceived a new idea. He got a large room painted as a chess board, with tables for himself and friend on opposite sides. For chess-men, he purchased a set of beautiful female slaves, dressed them up in various colors, and made them perform, by a signal, the duty of knights, pawns, horses, kings, queens, castles, &c. This high chess-player saved himself the trouble of moving the pieces. At a given signal, the pieces taken made their exit at the door. Of these proceedings the Emperor got intelligence, and, probably, offended by a rich subject out-doing him in luxury, he affected to be horribly offended—his own habits, however, gave the lie to this—at the idea of buying slaves to perform the office of chess-men! He fined master Chun 3,000,000 of taels, and transported to the Black Dragon river for life, telling him, at the same time, that he ought to be infinitely grateful, that his 'brain cup' (or head) was not separated from his shoulders.—*Canton Register.*

Anecdote.—Hans once pawned a watch. Luckless was the man who took it in! By day and by night, was the chronometer of Hans a source of exquisite annoyance to the money lender. Hans entertained a notion, which in a theoretical view, was by no means extravagant; but practically applied, demanded of the patient all the virtues of the man of Uz. Hans reasoned thus: 'Mr—having my watch, surely I have a right to call at any time to ask the hour.' And this right he never lost an opportunity of enforcing. Thus—for the shop lay but a few doors from his home—at morning and night he would call, with his one question, 'What's o'clock?' He would knock, ring the bell, thump the shutters; and when at length the night-capped pawn broker threw up the window, and thrust forth his head—there, like the night raven, was Hans. Pop was the question, 'What's o'clock?' At times, by some subtle invention, he would inflict the query as the sting of a narrative, as thus: 'Mr—, mein vrow is just got a little poy; and as I put down in the Bible ven the children are porm, vill you tell me 'what's o'clock?' At other times, his wife, or his 'little poy' was ill, and having to take medicine at a certain hour, he just begged to know, 'what's o'clock?' Mercury—for surely he is Hans's tutelary deity—alone knows how long this war would have been inflicted on the pawn broker, had not a most fortunate occurrence put an end to the evil. His shop was one night burnt to the ground, and with it was irretrievably lost the 'family watch' of Hans Kutzlus.

Premature Old Age.—There is now in the Moyamensing Alms House a man of thirty years of age, the vital powers of whose system have been so exhausted by a licentious course of life, that a stranger would suppose him to be ninety years old. His frame is bent, his hair silvered and his powers both mental and bodily have sunk into second childhood. Such are the effects of vice. After a brief term of feverish excitement, he has sunk at an age when every energy should be expanded in the maturity of manhood, into a premature dotage, and drivels on to an early grave dogged by disease, infamy and wretchedness.—*Daily Intelligencer.*

Jamaica Persecutions.—It appears by the Wesleyan Methodist Missionary notices for December, 1832, that the infuriated slaveholders of Jamaica are still following up their vengeful and merciless persecutions against those missionaries who remained after the Baptists were driven from the Island. It would seem by accounts from Mr. Murray, a Methodist missionary at Montego Bay, that law and justice are sacrificed by the magistrates, upon the altar of hatred to what they call sectaries. Combinations are formed all over the island for the purpose of putting an end to all missionary labor; to distress by all means the pious adherents of missionaries, and compel them to abandon their religious attachments and practices. A place of worship had been illegally closed, and the preacher (Mr. Murray) forbidden to preach any more, under threats of heavy penalties and imprisonment.

Since the above was in type, it is seen that information has reached New-York, by Capt. Morell, of the brig Mary, from Montego Bay, that Mr. Murray, above mentioned, and Messrs. Abbott and Nichols, Baptists, have been committed to prison for refusing to find securities not to preach or hold meetings.

MORAL.

EXTRACTS FROM A TEMPERANCE DISCOURSE,
Delivered in the Baptist Meeting House in
Belknap-street, Boston, April, 1833.
BY THE REV. JAMES D. YATES.

(Concluded.)

TEXT.—They shall not drink wine with a soul strong drink shall be bitter to them that drink it.—*Isaiah xxiv, 9.*

Let us now proceed to consider
II. THE EFFECTS OF STRONG DRINK.
shall be bitter to them that drink it.

The vice of intemperance has very fatal effects on the mind, the body, and the friends of those who are devoted to it. In regard to the mind, it first of all disorders every *flaw* in it. The sober, by the strength of reason, may keep under and regulate his passions and in a great measure regulate his desires. But strong drink makes every latent seed sprout up in the soul and down to those objects which are apt to produce into jealousy, and jealousy into madness, often turns the good natured man into an idiot, and the choleric into an assassin. It gives bitterness to resentment; it makes vanity supportable, and displays every spot of the soul in its utmost deformity.

Nor does this vice only betray the hidden faults of a man, and shew them in their most odious colors, but often occasions sins which he would not otherwise commit. Yes, strong drink throws a man out of himself, and introduces qualities into the mind which she is stranger to in her sober moments.

The person you converse with is not the same man after the use of strong drink, who at first sat down at table with you. Upon this maxim is founded that proverb—'He who jests upon a man that is drunk injures the absent.'

Thus does strong drink operate upon the superior faculties of man directly contrary to reason, whose business it is, through the divine operations of grace, to clear the mind of every vice which has crept into it; and to guard it against all the approaches of any that endeavor to make an entrance.

But besides these ill effects which the use of strong drink produces in the person who is actually under its dominion, it has also a pernicious effect upon the mind even in its sober moments, as it insensibly weakens the understanding, impairs the memory, and makes those sins habitual which are produced by frequent excesses.

So, when we see man, rational man, who was 'made but a little lower than the angels' to rule and enjoy all this lower world, and in the next to 'walk with God, high in salvation and the climes of bliss,' selling all his goodly inheritance, his glorious birth-right, not unlike, for a basin of wholesome portage—but madman like, for a glass of poisonous brandy fire,—and making a lazaretto of his body; what cause can we fairly attribute such folly, but to madness in the extreme!

This demon, this hydra-headed monster, strong drink, converts the man who is gentle as a lamb when sober, into a raving maniac. Not Job with all his patience, nor Moses with all his meekness, nor even the holy St. John, with all his seraphic love, could possibly avoid being insulted by him.

The late Dr. Rush gives a faithful description of the effects of strong drink upon the body and mind of man, and upon his conduct in society. Its effects upon the body are tremors in the hand, sickness, and nausea, indigestion, belching, hiccup, red eyes and nose, carbuncles over the whole face, fetid breath, hoarseness, cough, sore and swelled legs, pains in the limbs, burning in the palms of the hands and soles of the feet, jaundice, dropsy, loss of memory and self respect, palsy, apoplexy, madness and death.

Its effects upon the mind are idleness, peevishness, quarrelling, scolding, obscene conversation, &c.; and it often leads to adultery, gaming, lying, cursing, blaspheming, swearing, pilfering, stealing, perjury, picking pockets, house breaking, assaults on the highway, and murder. Intemperance is followed by poverty, debt, and detestation by family and friends; it carries its victims to the hospitals and jail, and oftentimes to the gallows. What an awful catalogue!

The language of my text is clear, lucid and definite. It cuts off all compromise; it admits of no truth, of no parley; there can be no quibbling how great or small a quantity may be used. No visionary or baseless false must or can be erected here, but a firm pillar, a beautiful column, upon which abstinence, entire abstinence, must be inscribed; and like the impress of a seal it will stamp an image of itself. Entire abstinence will lay prostrate this Bohon Upas, and consume it to ashes. Entire abstinence, once adopted, will prove as effectual as the stone in David's sling, in the destruction of this great Goliath. Then there will be an end to alcohol, that direful scourge of nations, communities, families and individuals, which has so long been hanging like a ponderous mountain about the neck of nations, and crippling their energies. Entire abstinence is the only effectual artillery that can make a thorough breach in this otherwise invulnerable fortress. Let us then by precept and example endeavor to enlist public opinion on the side of temperance, and lay the axe at the root of the tree of bitterness and intemperance. Then victory will burst forth, like the mighty elud, 'pouring its whole contents over the plains of the Carnatic,' as naturally and as effectually as the eastern insect does the color of the leaf on which it feeds.

The unerring word of God informs us that it is good to be zealously affected in a good cause; we are exhorted 'not to be weary in well doing'; and we are further instructed that the beginning of wisdom is to cease to do evil. Remember, therefore, that prudence is a cardinal virtue, and cannot be dispensed with in counsel. Zeal without prudence is like a flambeau in the hands of a blind man; it may enlighten and warm, but it may also destroy. Happy therefore is the man that findeth wisdom.

Morality can exist without religion, but religion cannot exist without morality.